

A
**SOLEMN
CAUTION
AGAINST THE
TEN HORNS
OF
CALVINISM
BY PHILALETHERS,
LATELY ESCAPED.**

Leeds Church Institute.

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(Rule 25.)

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**SOLEMN
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AGAINST THE
TEN HORNS OF
CALVINISM.
BY PHILALETHERS,
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FOURTH EDITION,
CORRECTED.

And I stood upon the sand of
the sea, and I saw a beast rise
up out of the sea, having seven
heads and TEN HORNS. Rev.
13;1.

LEEDS:
PRINTED BY JAMES
NICHOLS, 36, BRIGGATE,
AND SOLD BY OTHER
BOOKSELLERS.

1819.

Letter to John Wesley

TO THE REV. JOHN WESLEY.

REVEREND SIR,
THE author of the following strictures hopes your candour will pardon his addressing you in this public manner. Who he is, or what he is, signifies very little; only he begs leave to intimate, that he hopes he is a follower of that Saviour who "gave himself a ransom for all." He was convinced

written too well for the generality of readers. He wanted to adapt something to the genius and pockets of the people. The generality of such as profess religion are poor, and have little time, little capacity, little money. If they read and understand this, perhaps they may be capable of relishing something better. However, the writer throws in his mite, and hopes it will be

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WHEN the forerunner of our blessed Lord came preaching his dispensation among men, it is said, “the same came for a witness, to bear witness of the light, THAT ALL MEN through him might believe. He was not the light, but was sent to bear witness of the light. That was the true light which LIGHTETH EVERY

whatsoever comes to pass in time.” From hence naturally follow the ensuing ten blasphemous absurdities:—

Horn 1:

1. If it is so, that, God has from all eternity ordained whatsoever comes to pass in time; then it is certain, nothing can come to pass but what he hath ordained or appointed.—But, we are

Reader, is not this shocking? Does not thy blood chill at reading all this blasphemy? I am sure mine does at writing. I know, great care is taken to hide their monstrous visage; but as it is there, I am determined to drag it out to light.

Horn 2:

2. This doctrine makes the day of judgment past;— a heresy which very early found its way

Christians, and ordered them to be persecuted for the same. But is it not horrid beyond conception to represent the God of wisdom, mercy, and goodness, even worse and more ridiculous than Nero? Such is the consequence of absolute predestination.

Horn 3:

3. It contradicts the plain word of God.—To quote all the texts of

die, O house of Israel?"
Ezek. 33: 11.

These two testimonies from the Old Testament cut off all absolute predestination at a stroke. If God is good to all, or if he is loving to every man, how can this consist with his

**"Consigning their
unborn souls to hell,
Or damning them from
their mother's womb? "**

If his tender mercies are

Rom. 11:32. “Who will have ALL MEN TO BE SAVED, and come unto the knowledge of the truth,” 1 Tim. 2:4. “Who gave himself a ransom for ALL, to be testified in due time,” 1 Tim. 2:6. “For the grace of God, that bringeth salvation, hath appeared to ALL MEN,” Titus 2:11. “He, by the grace of God, should taste death for EVERY MAN,” Heb. 2:9.

I shall multiply no more quotations; these

are sufficient. Only I would ask, Is there any meaning in language? Or are words intended to convey any fixed and determined meaning? If that is the case, then absolute predestination manifestly contradicts the plain testimony of Scripture, and therefore must spring from the father of lies; and, as such, is to be abhorred.

Horn 4:

4. It has a tendency to

farther notice of them shortly.]

Horn 5:

5. It makes promises and threatenings useless.—I apprehend promises are intended to encourage the fainthearted, and such as are ready to be discouraged in their way; and the Lord who has made them, no doubt, designs to fulfil the same. They are not mere baubles, but the firm and never-failing

into hell, and all the people that forget God!" yet if the sinner is incapable of taking the warning, what empty bombast does it make of the awful threatening! But let God be true, and every man a liar who can cast such vile reflections upon his righteous proceedings.

Horn 6:

6. It is contrary to every attribute in the Deity.—Now his justice

poor innocent, young and helpless creature, and then to strangle her. Such a horrid picture do these low advocates draw of the justice of the Supreme Being!—And what shall we say of his love? Nay, hear what David said of it, namely, that "He is good to all, and his tender mercies are over all his works." Hear what the lip of truth himself hath said, "God so loved the world, that he gave his

vindictive cruelty does this sad doctrine exhibit of thy tenderness and pity to poor sinners!

And what plea is there for the goodness of God, upon the same gloomy doctrine? I can see none. Now goodness does not seem to be so much any one attribute, as a blessed assemblage of them all put together. It seems a collection of all the glorious and blessed qualities in the adorable Deity, shining out in

beg leave to recommend what entirely satisfied me on this head, “Mr. Wesley’s Predestination Calmly Considered.” That, and his Sermon on Free Grace, I wish every reader duly to consider. “Mr. Sellon’s works have lately been published in 2 vols. 8vo. price 16s. by Blanshard, London.” ED.]

Horn 7:

7. It contradicts common sense.—There is something of a light in the breast of every one, which the Author of our being has planted, and

have been furnished with a better plea? They might have said, ‘Lord, thou knowest we could not reverse thy decree, nor avoid our impending doom. Didst thou not ordain that we should just do as we have done, seeing thou hast fore-ordained from eternity whatsoever should come to pass in time? So that we have just fulfilled thy counsel, and done all thy pleasure.’ Here it seems

renounce so unscriptural, so absurd a scheme, which fathers such broad blasphemies upon the Father of mercies, and the God of truth.

Horn 8:

8. It has a tendency to licentiousness. [*"Of this tendency we have but too many lamentable proofs."* ED.] —It is well known that the human heart is deceitful above all things, and desperately wicked; that it is prone

Horn 9:

9. It makes the God of all grace and goodness worse than the devil.—One of the names given to satan is APOLLYON, that is, “a destroyer;” but then he is not destroying his own work, he is seeking to destroy the works of God, whose daring enemy he is, and thereby acts consistently with himself. But this gloomy scheme represents God

Horn 10:

10. Lastly. If the unconditional decree be a true doctrine, then there is no such thing as sin in the world.— Everything is just going on as he would have it to be; all are acting in the department of life which is appointed. Therefore go on, ye jolly drunkards, and jovial song-singers; proceed, ye numerous tribes of profane swearers and sabbath-breakers; curse

tables again may be turned upon the objectors. Whether Christ's tasting death for every man be Popery or not, I am sure absolute predestination is; and it argues, that they who start that objection are ignorant of the tenets of the Papists. It is well known, that that large fraternity among the Papists called Dominicans, were all rigid predestinarians, as well

Witnesses." Did they die like true martyrs, calling for mercy upon their persecutors? No; the book is full of very dreadful execrations and horrible anathemas, pronounced with their dying breath. Does the spirit of Jesus breathe out threatening and slaughter in such a manner, so as to bind eternal vengeance upon any one? Let anyone consult the spirit of the Seceders and

